

DISCONTENT

"MOTHER OF PROGRESS"

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WHOLE NO. 59.

A STUBBORN FACT.

That nothing occurs by chance, that every effect is produced by an adequate cause, no one who reflects, or reasons, can deny. That fatalism is a universal law must be conceded, for law is nothing more nor less than that all things which exist, occur, or transpire do so because of INEVITABLE NECESSITY. Everything that has occurred took place in obedience to this law; and coming events, which now cast their ominous shadows, will be shaped and controlled by this same eternal decree of destiny. There is in the nature of man, in connection with his environments, that which requires and makes possible the prevalence of every known condition in the social and business world; in peace and in war. Every individual is precisely what he is from necessity, and under complete control of fate. In the words of M. L. Sherman "we find man to be a perfect bundle of incongruities, loving and hating, praying and cursing alternately, fighting with the ferocity of a tiger, and again extending the kindest sympathies toward the victims of his wrath. . . . The history of the world is a record of the doings of this accurately described individual in countless numbers; and coming events will be largely dependent on this bundle of incongruities."

Force rules the world, always has, ever will, and upon the character of the force depends all results. Good and evil are interminably entwined, and both have periods in which they predominate, as all history will attest as well as present experience and observation. Man is forever being acted upon by forces and influences which surround him as the sea encompasses all forms of life within its vast and varied depths; hence, he is no more a free moral agent than the weather vane is the director of the air currents that move upon the face of the earth. His desires come from natural causes as much beyond his control as the return of hunger, or the tendency to sleep; and these desires, which he did not create and cannot prevent, are the motives that lead him to act and make him what he is.

Opinions are in conflict on every hand; hatred, enmity, jealousy, contempt, ridicule and revenge are as natural to man as love, friendship, approval and good will. Selfishness and greed exist as naturally as generosity and benevolence, and the manifestations of these characteristics are dependent on conditions and circumstances, for man is simply an automaton in the hands of universal nature. He is the toy of that force which lies back of all life and shapes the destinies of nations, planets, worlds, and the universe entire. Being infinite it is incomprehensible, and all we can ever know of or about it is included in its manifestations. Standing between two eternities, well may we ask with Hypatia, "What are we? whence came we? and whither are we going?" There

are many people who seem to believe that man can and does decide his destiny, but the following extract from one of the profoundest philosophers of modern times will furnish all such food for thought:

"The earth has its ever changing circuits. Where the arctic circle now is, probably was once the torrid zone, as the bodies of large elephants seem to attest. Land is rising here and sinking there. Islands are forming everywhere in the Pacific, so much in line as to make it in time a new continent. So nations, offspring of the earth, rise and fall. For a time they flourish, then luxury, oppression and corruption send them to decay, and a new birth begins. Egypt and Rome for example."

All this is the result of immutable law, and nothing is more firmly established than the fact that history repeats itself. All changes occur in cycles.

Now what are the signs of the times, and whither are we drifting? I say drifting because, despite individual efforts in various directions, there exists a mighty undercurrent in human affairs which carries nations on to success, or to destruction. We see reform writers and speakers all over the country, and yet their combined efforts fail to retard the impending crisis; and as a nation we are steadily drifting to destruction under the influence of law and force which they do not touch and cannot reach. Every paper which proclaims the prevalence of injustice and oppression, which wars against the encroachments upon natural rights and individual freedom merely protests and points out the danger without the ability to ward off or prevent it. Selfishness and greed are now in the ascendancy, and their domination in the sway of courts and commerce; their influence upon honor and honesty is such that principle has surrendered to profit, and the day of doom is hastening with accelerated pace.

O. B. SERVER.

The sweetest meanings of love are never spoken; language cannot convey its significance any more than it can translate the perfume of flowers. One might as well try to dissect music as to analyze love, for, though it is easy to say that we love, who can say why he loves. Let us lay up stores of love, for we must realize that love is a great mystery as well as a great necessity, forming the very foundation of morality and happiness. There is no fertilizer like love for the human heart, no matter how poor it may be it will enrich it; no matter how barren it will fructify it, cause to bud and blossom with tropical richness, while its atmosphere is that of eternal summer.—Selected.

A girl told me today that a rude man annoyed her by staring at her in a public conveyance. It never occurred to her that it takes four eyes to make a stare annoying.—Ella Wheeler Wilcox.

A LITTLE TOO SWEEPING.

I heartily indorse Comrade Adams' article in DISCONTENT, No. 55. I have known S. D. for a number of years and know him to be one of the most self-sacrificing, generous-hearted workers for freedom that ever lived, but I agree with Comrade Adams that our brother is a little too sweeping in his charges of dupe and fraud, and sorry that, despite his honest intentions of treating an opponent fairly, he has yet to learn that the climax to freethought is tolerance of other peoples' honest views. I personally know many of the best workers in freedom's cause who are above suspicion and yet believe in the continuity of life, and, although personally I have never witnessed phenomena that I could not account for on perfectly natural and material grounds, I nevertheless believe others have witnessed phenomena that cannot be satisfactorily accounted for on any other grounds than as coming from unseen intelligences outside of and independent of themselves; and yet what little investigations I have made personally have in my belief been fraudulent, despite the fact that we are so often reminded that fraud is not practiced in private home circles among our personal friends.

I have seen several of these mediums and unless they can produce better evidence of spirit return than anything exhibited in my presence I fear I will have to remain a doubting Thomas. I am, and have been, wide open to conviction, and when I see or hear anything that will stand the test of my reason and common sense I'll not sneak off and hide the light under a material bushel, but will set her up on the top shelf for all to see what Jesus and the spirits have done for me.

As to a certain automatic message in pencil that was handed me on a certain occasion by an occult lady with a big O, and signed Truth, to me it was about as fishy a message as I ever got, and I know others that seemed to bear the stamp of truth from the same source that were so misleading as to deceive the very elect. But I admire the spirit that prompted Comrade Adams to call down our mutual brother and comrade, S. D. I'll go one fourth of the cost of distributing DISCONTENT, containing the discussion between the gladiators S. D. and J. W. A., to readers of Free Society. Now, lay on McDuff, and let's watch the fur fly.

J. ALLEN EVANS.

Ruddick, La.

UNWELCOME CHILDREN.

Robert G. Ingersoll, at the annual meeting of the Free Religious Association in Boston, on June 2, spoke in part as follows:

For thousands of years men and women have been trying to reform the world. Why have they failed? I will tell you why. Ignorance, poverty and vice are populating the world. The gutter is a nursery. People unable to support

themselves fill the tenements, the huts and hovels with children. They depend on the Lord, on luck, and charity. They are not intelligent enough to think about consequences, or to feel responsibility. At the same time they don't want children, because a child is a curse—a curse to them and to itself. The babe is not welcome because it is a burden.

These unwelcome children fill the jails and prisons, the asylums and hospitals, and they crowd the scaffolds. A few are rescued by chance or charity, but the great majority are failures. They become vicious, ferocious. They live by fraud and violence, and bequeath their vices to their children. Against this inundation of vice the forces of reform are helpless; and charity itself becomes an unconscious prompter of crime.

Intelligence is the only lever capable of raising mankind. The question is, can we prevent the ignorant and the poor and the vicious from filling the world with their children? Can we prevent this Missouri of ignorance and vice from emptying into the Mississippi of civilization? Must the world forever remain the victim of ignorant passion? Can the world be civilized to that degree that consequences will be taken into consideration by all?

Passion is, and always has been, deaf. These weapons of reform are substantially useless. Criminals, tramps and beggars and failures are increasing every day. The prisons, jails, poorhouses and asylums are crowded. Religion is helpless. Law can punish, but it can neither reform criminals nor prevent crime. The tide of vice is rising. The war that is now being waged against the forces of evil is as helpless as the battle of the fireflies against the darkness of the night.

There is but one hope. Ignorance, poverty and vice must stop populating the world. This cannot be done by moral suasion. This cannot be done by talk or example. This cannot be done by religion or law; by priest or hangman. This cannot be done by force, physical or moral.

To accomplish this there is but one way. Science must make woman the owner, the mistress, of herself. Science, the only savior of mankind, must put it in the power of woman to decide for herself whether she will or will not become a mother. This is the solution of the whole question. This frees woman. The babes that are born will be welcome. They will be clasped by glad hands to happy breasts. They will fill homes with light and joy.

I look forward to the time when men and women, by reason of their knowledge of consequences, of the morality born of intelligence, will refuse to perpetuate disease and pain—will refuse to fill the world with failures. When that time comes the prison walls will fall, the dungeons will be flooded with light, and the shadow of the scaffold will cease to curse the earth.

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THE WOMAN'S BURDEN.

DISCONTENT, No. 55, contains a poem, copied from the Chicago Chronicle, with the caption, "The Woman's Burden," which makes a pitiful plea to take up the woman's burden. Who is to take up that burden?

"Take up the woman's burden,
She's waiting to be freed."

There you have the whole shameful story. "She's waiting to be freed." Yes, and she can wait for unnumbered centuries more if she does not free herself. No one can do it for her. The majority of women today if told "you are freed from church, from state, from all law, there are no hands to bind you," would remain where they are. They could not use their freedom. They would be bewildered, and, looking at you with astonished eyes, would say: "I have had a hard time, but this is all so new and strange, I'll stay right here."

The first step toward freedom is thought. She must think. Go into the churches and you will find at least two thirds of the attendants are females. They are the ones who uphold the churches. They are the ones who give the ice cream suppers, the entertainments that allure the money from the sinners. They work hard for "the good of the cause." How hard they work to get the money to build up the "Lord's house;" that Lord who says "the gold and silver is mine and the cattle upon a thousand hills." They give time and strength. Oh, I know all about it; for once upon a time I was one of the "sisters." They take all the "man of God" says as a "thus saith the Lord." And why not. He is hired to do their thinking for them. Let them take their Bibles and study them carefully, putting aside all thought of "holy," all idea that it came direct from God, but study it as they would any book, and see how quickly they will begin to question; the rusty "wheels in their heads" are being oiled; then let them ask their pastor a few plain questions and they will probably get the same answer I got, viz., "you read too much and too many different kinds of books; I will send you some from my library." It does not take long for a thinker to "see a way out of the woods." "But what will they think?" Yes, I knew you would ask that. What difference will it make what "they think" or what "they say"? We have walked in the "calf path" long enough, and it is time we found a straighter, pleasanter road.

It is no difficult matter to prove the doctrines of the church false. It is easy to "floor" the boldest advocate of orthodoxy. There is one stronghold, however, the orthodox always have. Ask them a question they cannot answer and they will say "that is one of the secret things that belong to the Lord." Well, the Lord has a great many secrets and hides them from his "elect."

After a woman thinks, and thinks to

some purpose, then she must act. She must get out from among them. She will find friends just as true, just as pure outside the church as in it. This burden of churchianity is the heaviest of woman's burden and the first one that must be rolled off. It is the one that binds her to man. It is the one that forces unwelcome motherhood upon her. It narrows all her thought; her every action is ruled by the laws of the church—and Grundy, for church and Grundy are hand and glove in this binding and holding down of woman.

When a woman frees herself from the rule of the church then she can turn her attention to the cutting of other bands that tie her to slavery.

Unwelcome motherhood! Oh, the horrors of it! Death is preferable to it, and many a poor woman has killed herself rather than bring another unwelcome child into the world, and many a woman would gladly commit suicide if she could but know that her little ones would not suffer by her absence. Talk of prostitution, make laws to enforce purity while all the time women are prostituting themselves for a home or because all their lives they have been taught to "submit themselves to their husbands." A loveless embrace is but vile prostitution, whether in wedlock or out of it. A woman who allows such an embrace when it is repugnant to her is a prostitute, and the man who begs for the favor when he knows it is repellant is intensely selfish and lustful, and when he demands it as his "right" he is a tyrant, be he husband or lover.

Plead for the loosening of woman's burden; plead from now until the end of eternity, she will carry it just the same unless she frees herself. She will have to fight. She will have to go through heart-breaking trials, and she will find the road a lonely one. But if the burden is heavy, and she is weary of carrying it, then she alone can cut the cord that binds. Each must do it in her own way, but this stands out clear and plain, WOMAN MUST FREE HERSELF!

NELLIE M. JERAULD.

Hustburg, Tenn.

ANARCHISM AND ATHEISM.

I fail to see why Anarchism should necessarily be synonymous with Atheism. We may see the brutality, injustice and futility of all known systems of government, with their forced interpretations of morality, and their attempt to fit all men into one mold, and repudiate them; but their falsity proves nothing against the existence of a supreme power and government. We know that there are natural laws, which are stable and immutable, and like causes always produce like effects, and without going into an argument to prove the existence of a supreme, intelligent source for these laws, it is easier, to my mind, to assume such a source than to conceive of nature, and nature's laws, as self-existent, or the product of chance.

Because I reject Calvin's conception of God, it does not follow that there is no God; or because I reject the Christianity of today, nominally founded on the teachings of Jesus of Nazareth, but really founded on the Mosaic law, I do not necessarily reject Christ's teachings; or because I do not accept the man Jesus as a veritable God descended to earth, it does not follow that I must reject the

"Christ," the spirit which animated him, which was "one with the father"; or because I have outgrown the jealous, treacherous, cruel Jehovah of the Hebrew, it does not prove that there is no conception of God which is true.

Anarchists call themselves liberal, and mean liberal to those of like belief, or rather disbelief; in what respect here are they different from those they condemn. They speak of seeking for truth, and catch at any sophistry that will bolster them up in unbelief. They deride the dogmatism of the Christian, and are equally dogmatic themselves. They talk of liberty, and mean only license to do as they please. Holding to the old theory that "might makes right," they refuse to recognize anything as wrong, except as it interferes with their pleasure.

I call myself an Anarchist because I disbelieve in human governments, and because I am thoroughly convinced of a supreme power at the foundation of all things, whose laws are absolutely just and who is fully capable of enforcing them without any human assistance, and I not only believe in the inspiration of portions of the Bible but I also believe in the inspiration of living men, yea, that I myself am "inspired of God," at times, as truly as Paul ever was. The atheist will smile at this and say "the poor fool;" the Christian will be horrified and say "the blasphemer," even "Anti-Christ," but calling names, or sneering, proves nothing. What a man feels and knows in his own soul—begging the pardon of my materialistic friends—he knows, and it is only by this innate conviction that he knows anything.

The trouble with our conceptions of the Bible is that we have taken it as a whole and then materialized it, whereas, it is really an aggregation of different books, some historical, some prophetic, some mystical and some legendary. The church has jumbled them all together, and like the physician with his capsule, expects us to take it down whole, binding and all. But in that form they gag us; and some of us, who have no desire to dispense with the idea of God, of right and wrong, of immortality, or of rewards and punishments, but whose only desire is to get at the absolute truth of these matters, will never be able to get them down till some of the ingredients are removed. Still, it is not necessary or wise to reject the truths found in the Bible because we have found falsehood there too.

But, leaving this part of the subject, I would like to show something of the true nature and meaning of the law of Christ, which is the law of love.

Anarchists have a great deal to say about free love, but, unfortunately, the term has come to mean with a great many of them simply free gratification of passion or desire, whereas, neither passion nor desire can fairly be called love, though both passion and love spring from the same root. But love is the sense of unity. Love to God is the sense of unity with God. Love to humanity is a sense of essential unity with the race, while love to the individual is a sense of special unity with that individual. So Jesus says thou shalt love. This is a command to cultivate this sense of unity, and is the only essential command we ever received through him. That the term love does not apply to

passion or desire is very plain, for when we really love, or feel this sense of unity with another individual, we are incapable of doing anything to injure that individual, while passion, or desire, often works the most terrible evil, and the most disastrous results to its object. If I love I recognize, that whatever injures the loved one injures me, for we are united, we are one; while desire or passion looks only to the gratification of the momentary impulse, and takes little or no account of consequences.

As far as free love is concerned love in itself is necessarily and absolutely free, and even passion is, in itself, equally free; so what free lovers really want is not freedom to love, nor freedom to desire, but freedom to express this love or desire.

As far as desire or passion is concerned, this freedom is now fully as great as is at all consistent with the happiness of the weaker portion of the race, i. e., of those whose passions are stronger than their will, or those who have cast loose from all ideas of right or wrong and live only for self gratification. That all expression of love should be free I admit; nay more, I claim; but I also claim that very few of those who call themselves free lovers know what love is, but have applied the word to the sexual passion, which man has in common with all animals, and which, while it springs from the same root as love, is a perversion of the true love, which man only feels as a spiritual being.

Don't mistake me. Sex and the sex functions are not to be ignored, not to be crushed by asceticism, but neither are they to be debased to a mere means of animal gratification. As in the mystical legend of the Garden of Eden, so today the "tree of the knowledge of good and evil," the fruit of which produces death, and the "tree of life," of which "if a man eat he shall live forever," are both "in the midst of the garden." But our modern press censorship, and our Comstockian ideas of purity and propriety, will not allow us to even teach the truths which are found in the Bible, though our modern civilization claims to be founded on Bible teachings. But the Bible, like all sacred writings, has its esoteric as well as its exoteric meaning, and it is in the esoteric that the real kernel of truth is always found. The Bible, esoterically, is based on man's sexual nature, but the church, with its false system of morality, has ignored or suppressed all mention of sexual matters as impure until we have as a people become grossly materialistic, and neither the Christian, nor the non-Christian, sees anything but the obvious, anything but "the letter" in the Bible, and it is just as true today as when it was first said that "the letter killeth." And this worship of "the letter" has killed Christianity and is fast killing the spiritual nature in all who are bound by it. Nay more, they would, and do, whenever they can, destroy as a blasphemer against the accepted "gods," anyone who having found the kernel of truth under the outer husk dares to publicly announce the truth. And perhaps this is best, for "casting pearls before swine" is but a thankless task, and it is never wise to give a child edged tools to play with. Still we can announce that we have found a truth in a certain direction and turn the eyes of those who are seeking

truth for its own sake, and not for a bolster to some of their pet theories, in that direction. And if the rest "pass by on the other side," that is just what we want them to do.

I have no desire to get into an argument with any one, but to those who have no pet theories but are honest seekers for truth in regard to man's spiritual nature, I would say, turn your eyes to the Bible. There are places there where you get glimpses of this truth unveiled and you will find it even as I have presented it, that the Bible is a sexual book as truly as man is a sexual being.

I would say further that the man who really understands his sexual nature has the key which in time will unlock all mysteries, do away with all disease, and even open the gates of death and hell if rightly used. And this law, of course, is equally applicable to the woman, for "neither is the man without the woman, nor the woman without the man."

G. A. KENNAN.

TO O. A. VERITY.

And so, my dear friend Verity, you think I am mistaken in thinking Proudhon was fighting Anarchist Communism? Well, let us understand each other. You say "An Anarchist is one who grants and demands equal rights to all humanity; the right of self ownership in every particular; the right to labor and produce as he pleases; the right to do with his labor's products as he wills." Precisely; that is plumb-line Anarchism. But the Anarchist Communists, represented by W. H. Van Ornum and William Holmes, do not propose anything of the kind. They have told you in plain English that there is no way for the individual to ascertain what his product is! They make this statement in spite of the fact that Proudhon demonstrated, with mathematical precision, that each individual could measure his product just as correctly as he could the length of his nose! Just think of what this statement means. If 10 men go fishing there is no way of finding out who catches the most fish! say Messrs. Holmes and Van Ornum. Do you believe that? And if it is so that we cannot determine what our product is, should not the parasites and non-producers fairly dance with joy at the glorious news? If laborers cannot measure their products, are they not natural born slaves? How are we to starve the parasite, if we cannot measure our products? Proudhon's philosophy of liberty and equality says: "Product for product; service for service. How are you going to follow that principle if you cannot find out what the products are?"

Can't you see, Bro. Verity, that "Anarchist Communism" strictly prohibits the individual from doing "as he wills" with his products? How can he do "as he wills" with an unknown quantity?

Proudhon made war on all such "philosophy," and I am carrying on the battle begun by him. "The worker's wages must be equal to his entire product," says Proudhon. But how can it if we lump wealth so that the skillful, industrious workman can't find out how much he's being robbed by the ignorant and lazy?

Proudhon was either a philosopher or a fool. If a philosopher when he wrote "What is Property?" then he was a phi-

losopher when he advocated free competition in banking. If he was a fool for advocating free money and free competition in trade and commerce, then he was a fool when he wrote "What is Property?" If the Anarchist Communists understand Proudhon, why don't they preach his complete philosophy? I will tell you why, Bro. Verity. There is not a single Anarchist Communist in the world who understands what Proudhon was driving at! Rather remarkable statement, isn't it? The trouble is, a lot of enthusiastic Communists got hold of "What is Property?" and observing many passages which harmonized with their prejudices, they simply tacked on the word "Anarchist" in front of the word "Communist," and concluded they had the problem solved. But THEY ARE STILL COMMUNISTS. Proudhon fought most bitterly the communistic idea of lumping wealth together. Wealth must be measured and kept separate; the non producer and parasite must be frozen out and driven off the face of the earth as quickly as possible. The industrious and skillful must not be preyed upon by the lazy and stupid; neither must the skillful prevent others from becoming skillful. Every individual must get his full product; and there is to be no string attached, either. It is his absolutely.

Of course, individuals can share their products in common if they so desire. In fact, I can conceive of nothing more beautiful than a group of individuals, quite equal in productive and consumptive capacities, gathered together by mutual attractions. But why lump wealth together so as to lose individual identity? Why abolish money? Is not money useful? Why abolish anything useful? The orthodox ideas of purity in sex relations demand a partial obliteration of individuality; husband and wife are "one," say the orthodox, but Anarchism is opposed to the obliteration of individuality, either in sex relations or the ownership of wealth.

In closing, Comrade Verity, (there is no hypocrisy about this "comrade;" your articles have all been anarchistic), let me put a question to you. Suppose I should say to the Cubans or Filipinos, "Don't surrender your arms! Keep your weapons and see that your powder is always dry! The United States may greet you with smiles, blandishments and bribes, but they will betray you! Keep your arms!" Would you not think that was pretty good advice? Well, that is the kind of advice the Anarchists are giving to the workers of the world. "Wealth is power; don't concentrate it! Let the wealth of the world be kept in the individual pockets of the workers who produce it! Keep your products, or their equivalents, in your own hands! Don't surrender them! You may be betrayed! Your ancestors, tens of thousands of years ago declared for common property. We are now reaping the bitter harvest! McKinley and his communistic comrades are using the commonwealth of the United States to enslave their weaker comrades. Let us refuse to pay taxes! and when we have finally succeeded in abolishing common property, let us keep it abolished! Don't surrender your arms, workers! Keep the wealth you produce in your own possession!"

Don't you think that is also good advice, Bro. Verity?

W. A. SMITH.

"TIRED OF THE SUBJECT."

Our worthy comrade, James, feels disposed to drop the subject of a brief discussion in previous numbers of DISCONTENT. The only satisfaction he can give is to answer the questions proposed which he attempts to exclude by a theory of his own. He solves the problem this way: "Man is an animal. An animal consists of bioplasm. Bioplasm is a highly complex chemical compound in which reactions are constantly going on while it lives." Then man is a mass of highly complex chemical compound! These chemical compounds are the combination of oxygen, hydrogen, carbon and nitrogen, with traces of sulphur, iron, saline matter and phosphorus. These are minerals. Man, then, is a mass of mineral compounds! Then he talks of instinct. Is that a chemical compound?

He then concludes: "1. That purposeless automatic action precedes desire." Is desire a chemical compound? "2. That even in the highest form of animal life most actions are automatic and involuntary." This implies that some are not automatic and involuntary. Volition is a mental act; is volition a chemical compound? "3. That actions not involuntary, become automatic in becoming habitual." That is true so far as ACTION is concerned, but volition is transferred from the act to the INTENT. "4. That all action is automatic TO A VERY GREAT EXTENT." What about those actions that are not automatic "to a very great extent"?

He must stick to "mechanical philosophy" (whatever that may be), and ignore metaphysics, that is beyond the action of matter, so to speak. He thinks we must interpret the subjective by the objective; but he does not explain why we must initiate the process by subjective action. We must THINK before we can do; and we do to satisfy desire which is the incentive of the act. Of the obstinate slave who prefers death to submission, it is because his desire to submit is dominated by a stronger desire—not to submit.

To support his absurd theory that men love to intentionally inflict misery on themselves, he instances the fact that "there are people who delight in self torture." These are "savages and ascetics." These self torturers are actuated by the hope of a heavenly reward. This is neither unnatural nor perverse. No one can escape the law of human conduct.

E. J. SCHELLHOUS.

EMMA GOLDMAN.

A woman comrade in a letter to some of the comrades here, has this to say of Emma Goldman:

"Among all my acquaintances I never knew another such comrade, either man or woman. Her emotions are so tender and true she must constantly steel herself against being crushed, and with a bleeding heart she appears before an audience as courageous as a lion. To those who know her not, she might appear coarse and heartless, but to those whose hearts beat in unison with hers, her tenderness and refined nature is wonderful. She has left us in blank despair, as we have no reformers here and few even to sympathize with us in any way."

Nothing divine dies. All good is eternally reproductive.—Emerson.

TRUST MONOPOLY BROUGHT HOME.

The trust which controls the output of leather "does not desire to come west and, therefore, Tacoma cannot have a tannery, although it offers every advantage and inducement. Bark can be obtained here cheaper and better than any other section. There are plenty of hides, and local shoe factories are purchasing their leather in the east when they might buy at home and save the freight across the continent.

It would seem that these inducements would give a local tannery a local market, but it is not so. The trust gives warning to manufacturers that they must purchase all their stock from the trust. If they should attempt to patronize a home tannery for such stock as it could make they would be cut off from other necessary supplies manufactured by the trust, and there you are.

These conditions obtain in other lines. Other trusts have made their laws, as unchangeable as those of the Medes and Persians, if customers dare to go outside the trust for anything they are cut off entirely from goods controlled by the trust, and so are compelled to forego the benefits of competition.

An illustration of this policy is seen in the action of the steel trust in closing the Everett nail works and shipping the machinery away from that point. Go into a Tacoma hardware house and you will find nails for sale which were manufactured in Joliet, Wheeling or Pittsburgh—the mills there being kept running by the trust, while the mill which should supply this market is closed.

Competition must come to these trusts in time, and the national laws of commerce again prevail, but it is a long and herculean task, and, in the meantime, individuals and communities must suffer the consequences.—Tacoma Ledger.

While the Ledger is deploring the formation of trusts throughout our country, it apparently remains ignorant of the causes that produce them and stands ready to rant at their effects upon the progress of Tacoma's industries.

Unable to see that the causes that form these trusts that work an injustice to the city of Tacoma in the tanning industry must affect other cities equally as well in other industries, with the consistency of other governmentals, it advocates those measures which bring about these conditions—protective tariff, gold basis, private property and a strong government.

O. A. VERITY.

CANNOT NAME YOUR OWN CHILDREN

The restrictions placed by the Belgian government upon the liberty of a parent to give his child what name he will assume greater proportions than might be imagined at first thought. The Belgian law, emphasized by the recent ministerial circular, prevents us from giving, as a second name, any other family name, such as that of the mother or favorite uncle or aunt. The name given to a child must be that of a Roman Catholic saint; any other will be refused by the registrar, who is instructed by the law himself to give the child a name from the Roman calendar. English residents in Belgium have appealed to the home government for protection.—Chicago Record.

Better a thousand fold abuse of free speech than denial of free speech; the abuse dies in a day, but the denial slays the life of the people and entombs the hope of the race.—Charles Bradlaugh.

THE KLONDIKERS RETURNING.

"Yes, one by one they're coming back,
And two-by-two along the track;
Then eight or ten, and often more;
Sometimes they number many more."

Two thrifty fellows took the lead,
And went a company to feed;
'Tis strange that they should turn about
Unless their boarders ate them out.
'Tis said the golden bubble burst;
At least, the company dispersed.

"Now some that went were rather green;
The elephant they'd never seen;
But having seen his trunk and head,
They learned the way the fellow fed.
Their curiosity was o'er,
They didn't wish to see him more."

One fellow's coming back, for what?
The reason's very good, he's shot!
By Eskimo, for scalp or pelt?
O, no, the fellow shot himself;
And in the hand, and badly, too;
A pistol bullet pierced it through.
'Tis certain now it ne'er can hold
The glittering grains of Klondike gold!

Two boys the yellow fever got,
And said, "Go to, let's build a boat;
We'll load her up with men and stores
And sail her to Alaska's shores.
With shining dust our ship we'll store
And feel that all our trouble's o'er;
And when we get her loaded down,
We'll sail her back to Puget Sound."

A logger, with his outfit, came
Whilst they did work upon their frame,
The schooner building they did stop,
And rented out their yard and shop;
She's lying without sails or oars,
She has not reached Alaska's shores.

Some others start a dredging scheme,
To take the gold from bed of stream;
They built their dredge and onward sped
To scrape the mighty Yukon's bed.

At first this plan looked very nice;
But Yukon's bed is solid ice.
Prospectors who have been that way
Vouch for the truth of what I say.

Of all the wild auriferous dreams,
This seems the craziest of schemes;
But time alone the tale will tell,
Whether it fails or pans out well.

But here my muse her wings must lower;
Such flights are far beyond her power—
To sing how scores, who buried deep
'Neath avalanche on mountain steep,
Are taking now their final sleep.

How some, while packing heavy load
Through mud and snow, drop in the
road;

Their comrades, rudely, pass them by,
Unheeding, leave them there to die.

How others golden phantoms chased
O'er mountains bare and trackless waste,
Mayhap, while crossing desert drear,
Were slain by bandits for their gear.

MORAL.

Grim tyrant, Gold—all potent God—
Millions you've buried 'neath the sod;
Your hands all stained with human gore,
Still reaching out for millions more.

Brannon, Wash. ISAAC JAMESON.

THE FOURTH OF JULY.

As this is written the bands are play-
ing, men are cheering, bombs exploding
and the carnival of noise might tell a
deaf man that this is the Fourth of
July. Ordinarily I like to hear the rack-
et of a Fourth of July celebration, too.
But today it all seems so out of place,

like the prayer of a hypocrite or the
"thank Gods" of a Pharisee. Here we
are celebrating with all imaginable noise
and hurrah the declaration of our own
independence, while 6,000 miles away
our soldiers are slaying, burning, de-
stroying and laying waste in order to
compel another people to give up their
independence. Here we are rejoicing
because our fathers declared to the
world that all men are created free and
equal, and endowed with certain in-
alienable natural rights to life, liberty
and the pursuit of happiness, while in
our own land and under the shadow of
our own flag American citizens are im-
prisoned by the hundreds for no crime
save that of peaceably organizing to
keep wages at a living standard. While
a weak and stubborn president is using
our army of American soldiers to butcher
the Filipinos struggling for freedom,
and another to guard the infamous bull-
pen in which American workmen are
confined without warrant, the celebra-
tion of American freedom is an immense
jest, a sorrowful farce, a hideous com-
edy. We read of the ancient Romans
that, long after their liberties had been
subverted and when Caesar after Caesar
had set his scornful foot upon the rights
and privileges of Roman citizenship, the
forms of free government were scrupu-
lously preserved, and the people fondly
imagined themselves the citizens of a
republic when they were in deed and in
truth the abject and powerless slaves of
a bloody and tyrannical despotism. We
have not yet run to the end of that path
which has led so many peoples from
freedom to subjection, but we are hurry-
ing along it at top speed. And we will
surely fall into the same abyss in which
all that was so splendid and so glorious
and so admirable in the free nations of
the ancient world now lies in ruin and
in darkness, if we do not halt our foot-
steps.

There are three degrees of cant and
hypocrisy indulged in by the apologists
for the brutal war upon the Filipinos,
each of which, in its turn, seems meaner
and more contemptible than the other
twain. There is the McKinley cant
about destiny and our duty to stay in
the Philippines, though regretting that
we have to do so, which is the plea of
the burglar that, having accidentally
gained entrance into your house, he feels
called upon of God to go through your
pocket book. There is the Roosevelt
cant, that where the flag has been once
raised honor forbids that it should ever
be hauled down—which is a silly phrase
given the lie by all history, since our
flag has been raised alike over the soil
of Canada and the capital of Mexico,
and neither honor nor pride forbade us
to haul it down in both countries. And
there is the despicable, blasphemous,
disgusting cant of preachers Matthews,
Urmy, Davis, et id omne genus, who
proclaim that this is God's war, that
Jesus Christ is back of the bayonets
which stab Filipinos, and that provi-
dence instigates these murders in order
to supplant the Catholic faith in the
Philippines with the one true faith of
Methodism. I am not given to godlin-
ness, and I find it a relief to my feelings
to swear out loud when I read such clap-
trap. But I would not willingly be
guilty of the awful blasphemy which
represents the common father and maker
of men as instigating one set of his chil-

dren to murder another set by whole-
sale in order to spread the gospel of
peace and truth. This God these men
ignorantly worship is a worse fiend, if
they are right, than the devil. I would
not willingly spend eternity with such
a monster of blood and cruelty. . . .
—Phil Francis, in S. F. Star.

ASSOCIATION NOTES.

Raspberries are at their best now and
are fine.

Note the change in the days of the
Typhoon for leaving Tacoma.

C. W. Fox has his house well under
way. It is 20x24, two stories.

George Swarz, of Tacoma, spent two
days with us last week.

William King and G. A. Kennan have
gone haying up the White river.

G. H. Allen has just finished a row
boat for C. L. Penhallow and Mary C.
Parker.

The boys of the logging group have
just sold 148,000 feet of logs at \$4 per
thousand.

Christina and Grace Christensen, from
Anderson Island, are spending a few
days with us.

A number of our residents have, the
past week, visited our friends, Mr. and
Mrs. Minter, at Minter, six miles from
here. They report a very pleasant time.

This association is simply a land hold-
ing institution, and can take no part in
the starting of an industry. All indus-
tries are inaugurated by the members
interested and those willing to help
them. Just now we have about 65 peo-
ple here (men, women and children).
Streets are not opened yet and we have
no sidewalks. Those thinking of com-
ing here must expect to work, as it is
not an easy job to clear this land and
get it ready for cultivation. The only
industry established at present is log-
ging, and that is very hard work. We
are not living communistic.

HOW TO GET HERE.

Parties intending to visit us will come
to Tacoma and take the steamer TY-
PHOON for Joes Bay. The steamer
leaves Commercial dock every day, ex-
cept Tuesday and Sunday, at 2.30 p. m.
Leaves Sunday at 8 a. m. Be sure to
ask the captain to let you off at JOES
BAY.

RECEIPTS.

Foots \$5, Lindstrom \$1, Austin 10c.

Doubtless many a smile was evoked
by the telegram which the father of Jef-
fries, the prize fighter, sent to his son on
the eve of the latter's fight with Fitz-
simmons. Jeffries' father is a clergy-
man, and in his telegram he wished his
son success and wired him his blessing.
There was something humorously incon-
gruous about it. Clerical blessings and
prize fights are not usually supposed to
be mixable. But if there is an incon-
gruity in family prayers for success in a
prize fight, what of prayers in the pul-
pit for success in a war of subjugation?
—The Public.

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A SPIRIT PHYSICIAN—Teaches how to
avoid heredit-
ary disease and gives instruction in ways tend-
ing to insure the happiness of the family.
Price 50 cents. For sale by Lois Waisbrooker,
Santa Ana, Calif.

MY CENTURY PLANT—By Lois Wais-
brooker—So-
called because so much in advance of the time
that only thinkers will appreciate. Written
under the influence of an adept of old Atlantis.
Shows the law of regeneration, of materializa-
tion, the root of church power, and how to free
the earth of sex disease. A remarkable book.
Price \$1. For sale by Lois Waisbrooker, Santa
Ana, Calif.

FREEDOM, a monthly journal of Anarchist-
Communism. Address, 7 Lamb's Conduit St.,
London, W. C., England. Price 40 cents per
year, postpaid.

FREE SOCIETY, an advocate of Anarchist
Communism. 50 cents a year. 43 Sheridan
street, San Francisco, Calif.

THE EAGLE AND THE SERPENT
proclaims the gospel of "Salvation by Selfish-
ness." For free sample copy write A. Mueller,
108 Clark street, Chicago, Ill.

THE ALTRUIST is a monthly paper, partly
in phonetic spelling, and devoted to equal
rights, mutual assistance, united labor, and
common property. It is issued by the Altruist
Community, of St. Louis, whose members hold
all their property in common, live and work
together in a permanent home for their mutual
enjoyment, assistance and support, and both
men and women have equal rights and decide
on all its business affairs by their majority
vote. It now has 3,920 acres of land in South-
east Missouri on which it offers a home and
employment for life to all acceptable persons
who may wish to join it. 25c a year; specimen
copy free. A. Longley, editor, 2819 Olive street,
St. Louis, Mo.

Articles of Incorporation and Agreement of
the Mutual Home Association.

Be it remembered, that on this 17th day of
January, 1898, we, the undersigned, have as-
sociated ourselves together for the purpose of
forming a corporation under the laws of the
State of Washington.

That the name of the corporation shall be
The Mutual Home Association.

The purpose of the association is to assist its
members in obtaining and building homes for
themselves and to aid in establishing better
social and moral conditions.

The location of this corporation shall be at
Home City, located on Joes Bay, Pierce County,
State of Washington; and this association may
establish in other places in this state branches
of the same where two or more persons may
wish to locate.

Any person may become a member of this
association by paying into the treasury a sum
equal to the cost of the land he or she may
select and one dollar for a certificate and sub-
scribing to this agreement.

The affairs of this association shall be con-
ducted by a board of trustees, elected as may
be provided by the by laws.

A certificate of membership shall entitle the
legal holder to the use and occupancy of not
less than one acre of land nor more than two
(less all public streets) upon payment annually
into the treasury of the association a sum equal
to the taxes assessed against the tract of land
he or she may hold.

All money received from memberships shall
be used only for the purpose of purchasing
land. The real estate of this association shall
never be sold, mortgaged or disposed of.
A unanimous vote of all members of this associ-
ation shall be required to change these articles
of incorporation.

No officer, or other person, shall ever be em-
powered to contract any debt in the name of
this association.

All certificates of membership shall be for
life.

Upon the death of any member a certificate
of membership shall be issued covering the
land described in certificate of membership of
deceased:

First: To person named in will or bequest.
Second: Wife or husband.
Third: Children of deceased; if there is
more than one child they must decide for them-
selves.

All improvements upon land covered by cer-
tificate of membership shall be personal prop-
erty, and the association as such has no claim
thereto.

Any member has the right of choice of any
land not already chosen or set aside for a
special purpose.

CERTIFICATE OF MEMBERSHIP.

This is to certify that
has subscribed to the articles of incorporation
and agreement and paid into the treasury of
The Mutual Home Association the sum of
dollars, which entitles to the
use and occupancy for life of lot
block as platted by the association,
upon complying with the articles of agreement.